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The Place of the Hexateuch

in

Religious Education

by

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INTRODUCTION

The purpose of this thesis is to find a way by which the material in the Hexateuch may find a place in the Church School curriculum. With the present day scientific methods of teaching it is impossible to present this material to the child as it was presented to children twenty-five years ago. The question is, shall it be left entirely out of the curriculum as a relic of past ages, or shall the teacher with a modern understanding of it make use of it?

It may seem as if this thesis contains two discussions unrelated to each other. But I have not intended this to be. The first part is written with the intention of clarifying my own knowledge as to the content of the Hexateuch, and to give the reader some idea of the richness of the content, and the extent to which information may be gotten from it in the way of primitive conceptions of God and religion, as well as the Old Testament stories which are better suited to children.

The second part of the thesis has to do entirely with the use of this material in Religious Education. It is brief, but I have tried to make it practical. It is my hope that others who may read it may get some ideas from it.

Chapter One

What is the Hexateuch

We are accustomed to think only of the first five books of the Bible as belonging together. We call these five books the Pentateuch. Critics have found that originally there were documents in the Pentateuch which were independent of each other. These documents did not close their narrative with the death of Moses, but told of the conquest and settling of Israel in the land of Canaan, this story being found in the book of Joshua. Because the same peculiarities of style as are found in the first five books are found in the sixth or book of Joshua and because there are verses found in the book of Joshua which are not intelligible save as they are related to verses in Genesis, and vice versa, critics have arrived at the conclusion that Joshua should be added as an integral part of the first five books. We know these six books as the Hexateuch and refer to this more often than the Pentateuch.

Chapter Two

The Books of the Hexateuch

The Book of Genesis

Before discussing usable materials which are to be found in the Hexateuch let us consider the contents of each book by itself, this consideration of necessity being brief. The Book of Genesis is the first in the Bible, and from its position we may assume that a part of it at least is devoted to the origin of things. The book also is an introduction to the following books, for it introduces the ancestors of the Hebrew nation, ending with the death of Joseph in Egypt.

But underlying all this is to be found the real aim of the book, which is "to define the place occupied by Israel among the other nations, and to show how it gradually grew into a separate and distinct existence!"¹ The history starts with the first appearance of man upon earth, and explains the presence of evil in the world, recounts the beginnings of civilization, accounts for the existence of separate nations, and determines the position occupied by Israel among them. This occupies the first eleven chapters which we may call the early history of mankind. From the eleventh to the fifteenth

¹ Introduction to the Literature of the Old Testament - S. R. Driver.

chapters, we may call the history of Israel's immediate ancestors, the Patriarchs.

There is some material in this book which can be used in the curriculum for children, but it can be best used with children from the Junior age on. I shall try to show in the second part of my thesis that the important things in this book and which can be studied to advantage by the Young People and Adults are the fundamental ethical and religious ideas upon which the Book of Genesis is based.¹

The Book of Exodus

The Book of Exodus contains the history of the Israelites from the time of the death of Joseph to the erection of the tabernacle by Moses in the second year of the Exodus, (40:1-17). This book is divided into three parts. First, chapters 1 - 11, which contain the events leading to the deliverance of the Israelites from Egypt. Second, chapters 12 - 19:2 in which is to be found the story of the last plagues, the departure of the Israelites from Egypt, and their journey to Sinai. And third, in chapters 19:3-40, Israel at Sinai.

For estimating its value in the Church School curriculum, let us first consider its importance from a historical standpoint. One critic says that "the Biblical account of the Hebrew Exodus rests on a firm historical basis. No event in Old Testament history is more consistently assumed; and none is by its writers believed

1- Types of Literature in the Old Testament. E.C.Baldwin, p. 28

to have been of greater national and religious significance."¹

This same critic goes on to say that there is sufficient archaeological study to corroborate this statement. The excavations at Ramasas and Pithon verify the scriptural account (Ex.1:11), and while Bible and archaeological research have altered the traditional site of Mount Sinai, yet the findings have placed this Mount in a place which would be most advantageous to the wanderings. For instance, Mount Sinai is now located on the borderland of Midian in the region of Mount Seir, and this is found to be on the route into the land of the wanderings.

For its historical value it is therefore usable. Young People would find a great deal to interest them in a study of the developing concepts of God as taught by Moses, and the growth of nomadic races into statehood.

Then there is the portrait of the man Moses which can be used by young and old alike. No other Hexateuchal character lends itself so easily to the arousing of the best that is in youth.

For children there is usable material. But care should be exercised in the selection. There is much that they would not understand, and that is ugly.

The Book of Leviticus

The Book of Leviticus is perhaps the most uninteresting and driest of all the books, and because it has

little value in religious education just as little as possible shall be said about it. Throughout it forms a part of the Priest's Code, chapters 17-26, this Priest's Code standing by itself as having certain features which mark it as a separate document, though it was written at about the same time as the rest of the book and by a man who had come in contact with the same influences which the other writers of that time came in contact with.

As to its contents, there is relatively little attention given to ethical considerations, and excessive minute attention given to ritual with little space given over to narrative. The book illustrates the growth and origin of law.¹ The externals of life are everywhere visible, and it is most conspicuous for its lack of kindly feeling.

The Book of Numbers

Of a lighter vein is the Book of Numbers, though in spots it is equally dry because of numerous laws intermingled with narrative. The Book begins where Exodus left off, and carries on the narrative to the 40th year of the Exodus. While it has no particular value for Religious Education, yet it is interesting because of the human note that runs through it. The weaknesses and shortcomings of professedly religious people are not concealed. Even leaders such as Moses himself fall into sin and suffer the consequences. But the great aim of this Book as

1-An Introduction to the Literature of the Old Testament.
J. E. McFadyen - p. 28

it is in every book is "to exalt God and to exhibit Him in His majesty and holiness."¹

The Book of Deuteronomy

This fifth book, as I have already said, in the past was considered the last book of the Pentateuch. It is the record of the events of the last month of the forty years wandering of the children of Israel. "The greatest part of the book is occupied by the discourses which Moses, before his death, sets before the children of Israel, the laws which they are to obey, and the spirit in which they are to obey them when they are settled in the promised land."²

In my estimation this book has real value in Religious Education. Young People and adults will be interested in it as a record of the law according to Amos, Hosea, Isaiah, and Micah, and their successors.³ They may also be interested in the study relating the book found in the reign of Josiah to this Book of Deuteronomy. Children of the Junior age and upwards will be interested in the story of how the book was found. (2nd Kings 22).

The Book of Joshua

This is the last book of the Hexateuch, and contains a description of the final stage in the history of the origins of the Hebrew nation. The book is divided into two parts, the first part, chapters 1 - 12 tells of

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- 1- The Book of Numbers.- L.E. Binns - Introduction p.14
 - 2- Introduction to the Literature of the Old Testament.
S. R.Driver - p. 70
 - 3- The Bible Unlocked. Henry Martin Battenhouse - p.189

the crossing of the river Jordan, and of their successes in fighting their way in Canaan. The second part describes the allotment of the country among the tribes and individuals and tells of the closing events in Joshua's life.

There is much in this book that is not true to history, and there is much in it that cannot be used even for the Junior age in the Church School. It has no value for the Beginner and Primary age. The legendary material is of interest. But more interesting than this are the evidences of primitive religion, found to be sure in the other books of the Pentateuch, but of special historical interest in this Book of Joshua. For when the Israelites came into the land, their worship of Jehovah merged into the Baal worship then prevalent in the land, and we see Jehovah taking on the form of the Baal of the land.

Chapter Three

Usable Materials from the Hexateuch

Now let us turn to the materials which we may use in the Church School curriculum, starting with the first chapter of Genesis which contains the story of the creation. The story, or perhaps we would do better to say, the statement of facts, begins without any introduction. "In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters and God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness and God called the light day, and the darkness He called night. And there was evening and there was morning, one day"... (Gen. 1:1-5).

Where in literature is there to be found a passage which equals this with its sublime dignity, its concrete descriptions, its formality; but even with this formality, its certain warmth of spirit. At the close of the chapter man pauses with the wonder of it.

The J. Document

But beginning with the second chapter of the Book of Genesis, the reader experiences a distinct shock. Here is another story of the creation, and one that is in most respects unlike the first. The first account is a statement of facts. Each day there is the fact of a new phase of the creation. But the second account is the real

story. It goes back to the beginning of time, and tells how because of the lack of water there was no vegetation. Then Jehovah caused a mist to rise from the earth which watered the whole face of the ground. The story goes on to tell how Jehovah created man out of the dust of the earth, breathed into his nostrils to give him life, and causing him to fall asleep, took one of his ribs out of which He made him a helpmeet.

Even the most casual reader will not fail to stop at this point to consider a possible solution to this problem of the two accounts of creation.

The difference between the two accounts is accounted for by the fact that there are two entirely different documents written by different men, in different places, and at different times. The first account belongs to the P Document, and this I will speak of later. The second account belongs to the J Document which was written about 850 B.C., and in the southern kingdom. The writers were a group of men known only to us by the name of Jahvist writers.

Apparently these men, taking pride in the traditions of their country, wished to set down in writing these traditions which had hitherto been handed down by word of mouth, so they collected all this material, and set it down in writing, much of it in the same form as we have it today.

As these J writings appear throughout the Hexateuch we would do well to examine a few of the J characteristics,

especially those which we find in the second account of the creation.

One of the most outstanding characteristics of this J Document which is found in the second account of the creation is that it explains the origin of things. In this chapter and the following we find the origin of the distinction of sexes, the institution of marriage, the explanation for the wearing of clothing, the subject condition of woman and the pain of childbirth, and the reason for the tiresome labor of agriculture and the explanation for many other things. It has been said that "the explanations offered of these facts are, however, not historical or scientific explanations, they are explanations prompted by religious reflections upon the facts of life."

Before touching on the idea of God as found in the J account of the creation, and also in other stories, I want to discuss the dialogue found in J which is characteristic of the Document and frequent. As Driver expresses it, "this dialogue is remarkable for the delicacy and truthfulness which characters and emotions find expression in them."

Let us look for a moment at the conversation between Jehovah and Abraham in Gen. 18 after Jehovah says that because of the ill reports which he has heard of Sodom he will go down and investigate for himself. The men who were with Jehovah turned to go toward Sodom, but Abraham lingered near Jehovah. He had something on his mind, and he begins by asking, "Wilt Thou consume the

righteous with the wicked? Perhaps there are fifty righteous men in the city. Shall they too be consumed?" Then in a tone of voice which plainly shows that Abraham was anxious lest he should anger Jehovah, "surely the judge of all the earth shall do right and not slay the righteous with the wicked. That be far from thee to do after this manner to slay the righteous with the wicked." Then begins the bargaining which seems to be characteristic of eastern peoples from the beginning of things. Jehovah replies that if there are fifty, or forty-five, or forty, or twenty, or even ten righteous men he will not destroy the city. This seems to be just as far as Abraham can "jew" Jehovah down. But he seems to be satisfied for the account says that "Jehovah went his way as soon as he left off communing with Abraham: and Abraham returned unto his place."

There are many other characteristics of this J Document, but it is not important in this thesis that we go into them very deeply. I would rather discuss the idea of God and evidences of primitive religion found in these two passages, and possibly in others, a knowledge of which would enrich the Church School curriculum for a certain age.

I would like to start this discussion by saying that it is natural that we should like to think that the Israelites of Hexateuchal times conceived of Jehovah in the same terms which we use today in our conception of God. But a careful reading of the documents reveals to us a God who was jealous, whimsical, prone to swift revenge,

and immoral. To one who has not studied primitive conceptions of God, it is to say the least confusing. But Dr. Badé says, "the discerning reader of the Old Testament will soon perceive that in these stories he really discovers the early Israelite painting his own ethical portrait as that of Jehovah. It is he, not Jehovah, whose moral character lacks coherence, whose acts are often immoral and unjust, whose humanity has racial and geographical limits, and whose religion is still honeycombed with unreason and superstition."¹

It is not difficult to see that the J conception of God is anthropomorphic. In one place we see Jehovah expressing human emotions and resolutions. In another place we see him pictured as being pained or repenting, Gen. 6:6 and swearing, Gen. 24:7. Also he performs sensible acts. Thus we find Jehovah molding man out of the clods of the dust, breathing into his nostrils to give him life, planting vegetation, walking in the garden in the cool of the day, shutting Noah in the ark, Gen. 7:16, coming down from heaven to see the tower built by men, Gen. 11:5, also to investigate the report about the evil of Sodom, Gen. 28:21, to wrestle with Jacob, Gen. 32:24, meeting Moses and seeking to slay him, Ex. 4:24, and removing the chariot wheels of the Egyptians, Ex. 14:25.

This anthropomorphic conception of God naturally fixes limitations upon his ability. We find in Gen. 3 that just as it is not safe for man to walk abroad in the

1- The Old Testament in the Light of Today. W. F. Badé - p. 74

heat of the tropical day so Jehovah in order to avoid the heat must wait until the cool of the day before he may walk in the garden. Again in Gen. 3:8-10 we find that Jehovah is unable to find Adam and Eve who have hidden among the trees in the garden fearing the consequences of their disobedience, and like common man can find them only by calling to them. In the second chapter of Genesis we find that in order to find a mate for Adam he first engages in a futile experiment with animals.

The greatest of his limitations lies in the fact that he was neither omnipotent nor omnipresent. These are attributes which are applied only to a God whose rule is universal. But Jehovah lived only within Israel's border, and his power was limited to these borders. So when the Israelites said, "Is anything too hard for Jehovah" Gen. 18:14, they were recognizing that his powers did not extend beyond their borders.

In stories depicting the idealization of heroes such as Jacob and Moses, and others in following books which we are not studying, there is the implication of the belief and practice of the time that there is no moral obligation which a Hebrew is bound to respect in his dealing with a foreigner. This implication shows the moral defects in the character of Jehovah. He helps Abraham, not because he is right, but because he is his client. We see this in the story of Jacob deceiving his blind father. Esau represents the Edomites, who are foreigners. But Jehovah espouses the cause of Jacob, for it is the

case of an Israelite against a foreigner. In Ex.11:2, which belongs to the E Document, we see this same idea. The Israelites are directed to borrow from the Egyptians with the intention to keep what they get.

This spoiling of the foreigner was no sin in the eyes of Jehovah, but for a man to sin against his fellow countryman would have caused Jehovah to become greatly displeased.

Foreign nations and their gods were held to be so unquestionably the foes of Jehovah that Old Testament writers often represent him as angrily resenting the sparing of conquered enemies. Every foreigner was at least a potential enemy. "Actual foes of Jehovah were all with whom Israel engaged in feud or warfare so that a record of Israel's martial exploits could be entitled 'Book of the Wars of Jehovah'" (Nu. 21:14).¹

There was also the idea that God could and would lead astray. So we find Jehovah saying of Pharaoh, "I will harden his heart." The mistake is often made in supposing that these passages teach that God leads men astray. These passages do not teach that God leads men astray, but they are highly colored with this idea which is evidently a survival of an ancient semitic conception.²

Jehovah is also a jealous God; one whom the people could depend upon at any given crisis in their lives if they made him a satisfactory present. One of the earliest representations of man's approach to God (Gen.4:3,4)

1- The Old Testament in the Light of today. W.F.Bade p.

2- Primitive Semitic Religion Today. S.I. Curtiss.- p.70

was through a gift. Cain and Abel are presented as bringing a gift to Jehovah.

The jealous wrath of God is aroused by the worship of the Golden Calf, and as a result Jehovah resolves that he will destroy the faithless Israelites (Ex.32:33) E.

The E or Elohist Document

In point of time the E Document follows the J. It was written about 750 B.C.,¹ about one hundred years after the division of the kingdom into the northern and southern kingdoms. Any standard introduction to the Old Testament will give technical reasons for this assumption. This Document was written in the northern kingdom, one bit of evidence for this being found in the interest which this Document shows in the shrines found in the northern kingdom. These are not mentioned to any great degree in the other Documents. There is Bethel, mentioned in Gen. 28:22, where tithes were to be paid, Gilgal, Ebal, Peniel and Shechem, Gen. 33:19; 34; 35:4; Joshua 24:1; 25-26; 32. Then again notice the graves found in the northern kingdom which are mentioned, such as that of Deborah, Rachel, Joseph, Joshua, Eleazer, Gen. 35:8: 19-20; 50:24-25; Joshua 24: 30, 33.

There are language differences between the two Documents which distinguish one from the other. But what is of greater interest is the advanced ethical and moral ideas of this E Document as over against those of the J Document.

1- Sources of the Hexateuch. Brightman - p.119

For instance, as the reader becomes better acquainted with this E Document, he will see that the offensive features found in the J Document will be toned down. In Gen. 16:6 which is from the J Document, we find Abram telling Sarah his wife to do just as she pleases with Hagar, with the result that Hagar is turned out of her home. But the E Document in Gen. 21:11 softens the story by saying that Abraham was pained because of the expulsion of Hagar, which did not take place until Ishmael was grown. Also in this version Abraham shows a humanitarian side when he gives bread and water to Hagar before she is turned out. The J Document says nothing of this.

Again in Gen. 12:10 which belongs to the J Document the story is told of how Sarah got into Pharaoh's harem. The story says that it was in order to save Abraham's life that he told Sarah to tell Pharaoh that she was his sister. But in Gen. 20, which is a part of the E Document, the story is softened by the E writer relating that nothing happened to Sarah because God warned Abimelech in a dream not to touch her. The E Document also softens Abraham's lie by causing him to say, "she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife."

This higher conception of things is also shown in the religious views of these writers. One critic has said that "the Elohist writings became incomparably more important than the Jahvist writings for the religious development of Israel."¹ This higher conception is to be

1- Introduction to the Old Testament. E. Sellin - P. 72

seen in the pre-eminence which they give to divine guidance, Gen. 15:6; 20:11; 21:17 and also other passages. The Elohist also provides for the religious instruction of the people, Ex.19:46; Gen. 35:2-4.

To these E writers the conception of God is one of sublime majesty, and while they do not deny the existence of other gods, Gen. 35:2, they do think of Jehovah as the God of Israel. In this sense the idea of God is monotheistic.

This God has become a supernatural being who is to be worshipped through ritual and sacrifice, though not through human sacrifice. This of course would lead to the rejection of idolatry, and an interpretation of the Massebas as memorial stones, not as images or cult objects.

The E Document in the Book of Exodus is filled with traces of this high conception of God. Some of these conceptions have been spoken of; there are still others which it will be interesting to note. But perhaps a discussion of the background of the Israelites at the time they were being led out of captivity will make these conceptions stand out better.

We see a group of people in captivity, influenced by the Egyptian religion, but still showing traces of the primitive religion of their ancestors. Moses, one of the Hebrews, sees the plight of his people, and one day in a fit of anger slays one of the Egyptian guards. He is forced to flee and takes refuge in the land of the Midianites. It is while in this land that God appears to him, and commissions him to lead his people out of captivity.

There are still remnants of animistic beliefs all through this Book of Exodus, a study of which would make a book by itself. But what I want to point out is the higher conception of God which the E Document gives to Moses. In Ex. 3:6 we see that Moses as he stopped to look at the burning bush was afraid to look upon the face of Jehovah. In the J Document, particularly as found in Genesis, there is no record that Abraham for instance was afraid to look upon the face of Jehovah.

When Israel is at Sinai, and is about to meet God, the manifestations of God are awesome. There are thunders and lightnings, and a thick cloud about the mount, and "all the people that were in the camp trembled."

There is some trace of anthropomorphism in E's conception of God. In Ex.33:11 and Nu. 12:8 we read of Moses speaking with God face to face. In Ex. 31:18 he writes the tables of the law with his own finger, and in Ex. 3 and 19 he is seen and heard. And yet in none of these references is there reference to his being seen or heard in human form.

As to the sacred stones and massebas mentioned in the E Document. In the literal interpretation of the Bible the stones which are mentioned such as the stone on which Jacob laid his head, are thought of as memorials. This caused considerable confusion until it was realized that the difficulty lay with late Biblical writers who sought to attach to them the religious meaning of their own times. As I have said, the story of Jacob setting up a stone at Bethel (Gen. 28:11-22) to mark the place where

he has a vision of God, as a sanctuary, is an example of this adaptation of an ancient tradition to the spirit of the times. The greater part of this belongs to the E Document. There is some J material mixed with it. Another similar example, and the greater part of this is not from the E Document, is to be found in the setting up of the twelve stones taken out of the River Jordan when the Ark was carried across, as a memorial. (Joshua 4:1-14). The probable interpretation of this story is that some one took this way of explaining the presence of a cairn which had stood there from time immemorial. We notice in this story that there are two accounts as to where the cairn stood. One account puts it in the middle of the river (verse 9), and we may suppose that in the first place it was set up in honor of the river god. The other says that the stones were carried to Gilgal. It is clear that the two traditions were combined.¹

Robertson Smith says, "that we can only think of the sacred stones as consecrated by the actual presence of the godhead, so that whatever touched it was brought into immediate contact with the deity."²

We have here the question of holiness, Jacob connects his dream with the stone which he had pillowed his head on during the night. He knows that he has been brought into contact with the deity, and after he awakens he says "surely Jehovah is in this place. This is none other than the house of God and this is the gate of heaven."

1- Hebrew Religion. Oesterly and Robinson - p. 44
 2 -Religion of the Semites. Robertson Smith. p.205

By holy, we do not mean holiness in the sense that we use it. But in primitive times, a place was holy when men established relations with the powers that haunt a spot.¹ There are certain taboos connected with this holiness. Sometimes they are rules for conduct when men come in contact with the deity. Sometimes they are precautions against contact with evil spirits, and at other times we have taboos dealing with uncleanness. Certain foods, for instance, are unclean and must not be touched.

There is not space nor time to deal with this latter form of taboo. But I want to call the reader's attention in connection with this to the account of Moses and the burning bush which is found in Ex. 3:2-5, which belongs to the J Document. Moses, seeing the burning bush, turns aside to see what it is, and when Jehovah sees that he turns aside he calls to him out of the midst of the bush and says "Moses, Moses, draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground". Moses was to observe the proper conduct. Moreover, he was to use care lest coming in contact with the deity he should become taboo.

But to come back to the story of Jacob. Realizing that the place is holy he takes the stone which he has used as a pillow and sets it up as a pillar, and in an act of worship pours oil over it. In other places we find mention of a rock being set up as a pillar, such as in Gen. 35:20, where Jacob sets up a pillar on the grave

1- Religion of the Semites. Robertson Smith. P. 151

of Rachel. And again in Gen. 31:44-48 we find Jacob setting up a stone for a pillar which was to be a covenant between Jacob and Laban. Also in Joshua 24:26,27 we have Joshua saying to the people of the stone which he took and set up under the oak which was by the sanctuary of Jehovah, "Behold this stone shall be a witness against us; for it hath heard all the words of Jehovah which he spake unto us".

I have not spoken of the sacred trees of which the J Document makes mention, and so though I have left the J Document behind, let us go back for a moment and look at this evidence of primitive religion.

There are quite a few references to the sacred trees in the Hexateuch. Among the primitive peoples of that time it was believed that primarily supernatural life and power resided in the trees themselves, which were conceived of as animated and even as rational. Robertson Smith describes the worship of them: "Prayers were addressed to them, particularly for help in sickness, but doubtless also for fertile reasons and the life, and they were hung with votive gifts, especially garments and ornaments, perhaps also annointed with unguents as if they had been real persons."¹ It was even believed that a whole group of trees could be inhabited by deities. The Jinn, a kind of spirit which appeared in the form of an animal, was believed to inhabit tree areas, and so it was believed that this may have given rise to the use of trees as oracles.

1- Semitic Religions. Robertson Smith - p. 195.

The following verses are remnants of this belief in the sacredness of trees. Gen. 12:6 "and Abram passed through the land unto the place of Shechem, unto the Oak of Moreh. And Jehovah appeared unto Abram and said..." In the latter part of the 6th verse mention is made of the Canaanite being yet in the land. So we know that the oak must have been very old. We know that it was an oracle oak from the fact that Abram stopped there, evidently expecting some divine manifestation. He is not disappointed.

Gen. 18:1 "And Jehovah appeared unto him by the Oaks of Mamre". In the 13th chapter of Genesis Abram is mentioned as dwelling by the Oaks of Mamre and building an altar there. He would not have done this if the oaks had not been sacred. In 18:1 he must have been expecting a divine Manifestation as he sat by the oaks, and again he is not disappointed. In Gen. 14:13 there is evidence of the age of these oaks of Mamre. They are spoken of as the Amorites. In Amos 2:10 mention is made of the Amorite already being in the land when the Israelites came in to possess it.

Gen. 21:33 "And Abram planted a tamarish tree in Beersheba." The probability is that Abram did not plant the tree, but that this is an explanation for the presence of a tree already there. ¹

We go from these verses to two very interesting ones. (1) Gen. 35:4 which belongs to the E Document in which is related the story of how Jacob buried the strange

gods under the terebinth which was at Shechem. The explanation of this is that these gods had strange powers of which Jacob was afraid, and in order to neutralize this danger he buries the gods in a place where the god he has adopted can look after them. (2) In Gen. 35:8 we have the story of Deborah, nurse of Rebekah, dying and being buried "below Bethel under the Oak, and the name of the oak was called Allon-bacuth" (the oak of weeping). The oak was probably sacred in the first place, and the name forgotten, so the story of Deborah is made to account for the name.

The D Document or Deuteronomy

In the 22nd chapter of 2nd Kings is to be found this story. In the 18th year of King Josiah, Shaphan, a scribe, was sent by Josiah to the temple to tell the high priest Hilkiash that money was to be given to the workmen who were in the temple so that it might be repaired. Then Hilkiash said to Shaphan, "I have found the book of the law in the house of Jehovah." Shaphan took the book, read it, and then read it to the king, who after hearing it became so excited that "he rent his clothes". The book was then read to the people, and in 2nd Kings 23 is the story of how, after the book was read, "the king made a covenant before Jehovah, to walk after Jehovah and to keep his commandments, and his testimonies and his statutes, with all his heart and all his soul, to confirm the words of this covenant that were written in this book: and all the people stood to the covenant."

Then came religious reform. The temple was purified of the vessels made for Baal, Astarte and the Star

worship. Pagan priests who had been appointed to burn incense in the high places were put down. All high places except the one at Jerusalem were destroyed, including the sanctuary at Bethel. Last of all he commanded all the people saying, "keep the passover unto Jehovah your God as it is written in this book of the covenant."

What was this "book of the covenant" to which Josiah attached such importance? When was it written, and by whom?

In the year 685 B.C. the Hebrew people fell under the political control and demoralizing influence of Assyria. King Manasseh was reigning in the northern kingdom at this time, and he permitted the reforms of King Hezekiah to be swept away in the interests of paganism. He permitted old forms of superstition to be practiced and also witchcraft. Even the sacrifice of human beings became popular. Just outside of Jerusalem in the valley of Hinnom an altar was erected upon which little children were sacrificed to the heathen God Moloch.¹

But this wild orgy of heathenism was not allowed to go on without protest from the prophetic party, and hundreds of these men were, because of their protests, forced to flee to the hills. These men, while they were in exile collected all the great documents of their leaders and preserved them. Then they mapped out a program of reform, part of which was the drawing up of a new code which was in a way to take the place of the old, that being too inadequate. The theme of this code was that there

1- Unravelling the Book of Books. Ernest R. Trattner -

should be one God, and one place of worshipping him. This would mean the abolition of all other gods, and all shrines other than that at Jerusalem which was to be the only place where Jehovah could be worshipped.

At last it was possible for the prophetic party to spread their ideas of reform, this being helped by the invasion of the Scythians who invaded Palestine on their way to Egypt, leaving death and desolation behind them. Horrified by this the people renounced their heathenish practices, and the prophetic party, realizing that they had the upper hand, brought forth this document which contained the new code. The story of how it made its appearance I have already related.

I have already spoken of the principal theme of the book. In addition to this the new law introduces some just and human safeguards such as, should a man have two wives who have borne him children the eldest, no matter which wife he is the son of, shall have the rights of the first born (Deut. 21:15-17). In regard to slaves, a Hebrew slave may be released at the end of six years, the female slave to be treated in the same way (Deut. 15:12-14). Too, this code shows a marked increase in respect for human life, (Deut. 21:1-3, 5-9). Perhaps the most important of these so-called minor laws is that everyone shall be held responsible for his own sin, (Deut. 24:16). In the past the sins of the fathers were visited upon his children. In the book of Joshua we see that the whole family of Achan was made to suffer for his sin. Pro-

vision is made for the poor, (Deut. 23:34).¹

As regards the author of this book. Critics have come to the conclusion that it is impossible to sustain the authorship of Moses. For one thing, there is the difference in style, which is marked. The legislation is entirely different, though some parts of the Mosaic code are used. Then the forms of Idolatry which are alluded to (Deut. 4:19; 17:3) point to a period near the middle of the monarchy.²

We are then called upon to explain the reference to Moses. It is a fact that ancient peoples ascribed their writings to well-known men, and feeling that this new code was what Moses intended to write they did not hesitate to put into his mouth this new legislation.

This might be called a forgery. But the fact of the matter is that nowhere does Deuteronomy claim to be the work of Moses. The author uses the third person when he speaks of what Moses said or did.

Other than what has been said concerning the authorship we do not know who wrote Deuteronomy. But this much we do know, that the book is made up of various utterances spoken by men of this prophetic party, these utterances being made into one book.

As to the time of its writing. Probably it was written after the reign of Hezekiah, for if it had been written during his reign he doubtless would have known of

1- Ethics of the Old Testament. Hinckley G. Mitchell - Pp. 163, 165, 167, 171.

2- Introduction to the Literature of the Old Testament. S. R. Driver - p. 88

it, and his reforms would have been more sweeping. It could not have been written during the time of Josiah for it was recovered early in the years of his reign, and apparently he knew nothing of it. It must have been written during the reign of Manasseh, as during that heathenish reign it would have been easy for it to have gotten lost.

The Priestly or P Document

In point of time this P Document is the youngest of the Documents. So utterly different is it from the J, E or D Documents in its theology and style that even the most casual reader would not fail to recognize it as another Document. And yet it is not another Document. Behind the mass of laws and ritualistic observances which it promulgates there is a story, a story of a nation carried off into exile in Babylon, a nation embittered, humiliated and homesick for the temple at Jerusalem and the Jehovah whom only at Jerusalem could they worship. Before the Hebrew people had been carried into captivity the reforms of Josiah which had sanctioned only one place of worship had been in effect, and we can imagine how utterly demoralized those Hebrew captives were without their place of worship, and how they despised the gods of the Babylonians.

But they were not without leaders. Men like Ezekiel had been carried into captivity with them. Under the leadership of this man and others of like caliber the Hebrews

pulled themselves together and grew into an organized and flourishing community with their leaders assuming places of responsibility in business and in the imperial court. But more important yet they made spiritual and literary progress. They had managed to bring some of their literature with them, and this they collected. The older material they edited, adding to it some of their new ideas.¹ Along with their commercial and literary enterprises they took up their worship of Jehovah; thus the synagogue came into existence. Men who had been priests in the temple at Jerusalem assumed positions of responsibility in the synagogues. Perhaps Ezekiel was the most influential of them all.

Sensing the need of a program to be put into effect the moment the exiles returned to Jerusalem he drew up a code which is to be found in Ezekiel 40-48, the theme of which was the reestablishment of the Jerusalem temple. The dominating thought of this code was that in order to have peace and prosperity the control must be in the hands of the priests. There was to be no separation between the church and state; the church was over all. It was Ezekiel's idea that, where before the exile the temple had been Jehovah's sanctuary, after the return the people would come under a new form of divine government with the priests serving as God's representatives.

It is interesting to note that the laws which had been laid down are not in harmony with Old Testament laws. One example of this is to be found in the taking away from

1- Unravelling the Book of Books. E. R. Trattner - p.123

the Jewish king supreme authority and placing it in the hands of the priests. Also where the D Document had provided that the country priests were to have equal rights with the temple priests, Ezekiel put the sons of Zadok into the priestly office.

Then other codes came to be written by men of the same priestly order. There is the code to be found in the book of Leviticus, chapters 17-26, called the "Holiness Legislation." The keynote of this code is "Ye shall be holy, for I, the Lord your God, am holy."

This Holiness Code is so similar to Ezekiel's code in style, religious conceptions, ideas about the priesthood, etc. that it seems to be generally agreed that the author of it was either a relative or someone closely connected with Ezekiel. Too, it was recognized as older than the rest of P.¹

The Hebrews went into captivity in 586 B.C. In 572 B.C. Ezekiel's code was published. This new Holiness Code was at first only a small independent document. It must have been written about 570 B.C. It was about this time that Ezekiel stopped writing and there is just enough difference between the two to make Ezekiel's earlier than the "Holiness Code".

But like Ezekiel's code, the "Holiness Code" was highly impractical. Yet it is in the Bible because in addition to the ritual laws which are to be found in it it possesses social and ethical interest of universal

1- Sources of the Hexateuch. E. S. Brightman - p. 129

value.¹ But it needed revision. Therefore another group of priests came to the front with a code that would harmonize with the ritualistic tendencies of the age, and at the same time be practical enough to go into effect when the people should return to Jerusalem.

These men took parts of the code of Ezekiel and parts of the Holiness code, also ancient practices, brought them up to date, and by forcing new meanings into them made them apply in this new age under the authority of Moses as the lawgiver. They added to this the coloring of Babylonian influences in the shape, for instance, of the story of the creation, the flood legend, and the institution of the Sabbath. But the Hebrews "purified what they borrowed so that the spiritual realities of the creation myths of Genesis appear even greater when compared with the polytheistic Babylonian version where Gods and Goddesses fight among themselves."²

This portion of the P Document must have been written after 538 B.C. The Hebrews returned to Jerusalem in the year 516 B.C. It would be more correct to say that only a small band did, and undertook the rebuilding of the temple and wall under the direction of Ezra and Nehemiah, though these two men did not arrive until at a later date. It is said that Nehemiah completed the work of building the wall in 52 days.

In the year 444 B.C. Ezra and Nehemiah introduced a new "Book of Law" proclaiming this book to be the authori-

1- Unraveling the Book of Books. E. R. Trattnor. p. 132

2- Unraveling the Book of Books. E. R. Trattnor. p. 132

tative will of Jehovah. The people pledged that they would walk as this new "Book of Law" commanded them.

The question now is, what was this Book of Law. It must have been the code that the last mentioned group of priests had drawn up and which was completed about 500 B.C. It is also thought that it was Ezra who brought it with him when he came from Babylon, (Ezra 7:6,10,11. Neh.8:1).¹

A very interesting thing happened to this code after it had arrived in Jerusalem. Changes were made as the time and circumstances determined the need of a change. We know this because in the book of Numbers the age of the Levitical service is placed from 30 - 50 years, and in another place in the same book from 25 - 50. Then the entire system was put into the framework of history fitting each piece of legislation into a definite historical situation.

1- Unraveling the Book of Books. E. R. Trattnor. p. 135

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Part II

The Place of The Hexateuch

in

Religious Education

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Introduction

With this brief and inadequate presentation of some of the scientific findings concerning the Hexateuch we are bound to ask ourselves these searching questions: even though in some instances we have found a place for the Hexateuch in Religious Education, can the Hexateuch retain its old place in the curriculum of the Church School as the material of salvation? Shall the study of it be entirely abolished? Is there a distinct place and real need for it in Religious Education?

To the first question we may unhesitatingly say "no". The time is passing, if it is not already past, when the story of the creation and the fall of man can be presented as the truth to children. They don't believe it. This is in a great measure due to the methods of study employed in the public schools which requires students to prove all things, "without which one cannot hold fast to that which is good." And so the facts which the child acquires do not tally with the traditional view of the Bible. And the child knows it, though he may give no indication of such knowledge. One such silent child when asked, remarked scornfully, "my Sunday School teacher said that the world was made in six days, but my other teacher says that it took thousands and thousands of years." Lest we breed a lasting contempt for the Bible, and in particular the Hexateuch, we must give the children the truth concerning it.

To the second question many would say "yes, let us leave the Hexateuch out of Religious Education entirely."

It is true that one reason for this is that Sunday School teachers, while accepting the modern view of the Bible, do not know how to present it to the people, or fail to recognize its importance.

But a far more serious reason for leaving the study of the Hexateuch out of Religious Education is that the material which the Hexateuch contains does not present the type of conduct which we desire the child to copy. Those who present this objection realize that it was from primitive conceptions, such as God's approval of conduct, which we regard as unsatisfactory, that progress was made toward a realization of God as a God of righteousness. But why not present this righteous God to the children at once instead of erroneous ideas?

The Sunday School is concerned with the moral and religious conduct of the child, and is thus hesitating to present to the children a God who instigates murders, etc.

In answer to the third question. There is a place for the Hexateuch in Religious Education. One scholar states that "ultimately those portions of the Bible, and only those, whose experiential value contributes to the significance of social living will have a place in the educational program." Then he asks, "What is there in the Bible that can contribute to the enlarging life, to social fellowship, to progressive moral development, to the religious faith of the young people today."¹

We admit the truth of this statement, and apply the

searching questions to the selection of material which we shall take up in another chapter.

But to return to the place of the Hexateuch in Religious Education. One has but to study the life of Jesus to see that He felt a real reverence for a group of books, which He early recognized as only a stepping stone to higher things, yet of real value to Him. For He recognized these books as well as the other books of the Old Testament as a record of a splendid achievement after God. In condemning its precepts as He did on many an occasion He was simply saying "that it was a half measure accommodated to the moral capacity of the people; that it could not claim to be an expression of the will of God."¹

It would seem that the problem is not, shall we continue to use the Hexateuch, but by what methods may it rightly find its place in Religious Education.

In this section of my thesis I will set forth materials and methods which I hope will aid the teacher and pupil to place the correct emphasis on the Hexateuch.

1- The Old Testament in the Light of Today. William F. Bade - p. 9

Chapter One

The Function of History in Religious Education

1 - History as an aid to the solution of Life problems.

History as it has been taught in the past in the public schools was a cut and dried procedure calculated to drag the pupil through a certain number of pages each day, and instill in him a knowledge of facts which had no direct bearing on his life, such as dates, places, events, names of kings, etc., with the result that the average pupil did not care for the study of history. Both he and his teachers approached this study each year with dread, and both were relieved when the ordeal was over.

The Church schools did no better. The same may be said of many of them today. It may be that their procedure is even worse. At all events the study of the history of the early Israelitish period has simply meant that the curriculum has been based on a group of heroes who have been chosen with appropriate texts which will prove the idealism to be found in these heroes, and which will serve to put the children on guard against temptation.¹

An illustration of this is to be found in the Bethany Graded Series for Juniors, Lesson 11, the title of which is "Joshua, a New Leader."

1 - The New Era in Religious Education. A. H. MacLean.
p. 150

In this lesson the heroism of Joshua is to be portrayed. He is shown to be an apt pupil of Moses, "unmoved in his trust in Jehovah, keen, courageous, and a real general for the affairs of his people. He must have been dependable, likable, and considerate to win the confidence which the people had in him. The scripture to be learned in connection with this lesson is, "Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah Thy God is with thee whithersoever thou goest," Joshua 1:9.¹ But of the wholesale murders in which he participated at the instigation of God, nothing is said.

There seems to be no special plan in the arrangement of these lessons. There may be one lesson based on Daniel's forbearance in the face of the invitation to dine sumptuously every day. Then may come the story of Jesus' temptation in the wilderness. This may be followed by a reference to the arresting of Abraham's hand when he was about to kill Isaac his son.

Those who have studied this problem realize that history which is organized around motivating situations "will create a keen interest on the part of the children, and enlist their hearty cooperation in studying what the school curriculum calls for."² But it will do more than that. It will introduce them to a period of history in which the life and situation will be entirely different from that of their own. In view of the limitations and

1- Bethany Graded Lessons - Quarterly for Teacher - Story of the Hebrew People. pp. 47, 48.

2- The Motivation of School Work. H. B. and G. M. Wilson - p. 101

handicaps of such a period the child will have a deeper appreciation of the achievements of that period.

But what is most important of all is this fact that the experience of a person or group can be greatly enriched through a vital excursion into history. A. E. MacLean says that "this vital excursion into history on the part of adult or kindergartener has its starting point in some present, intimate, and immediate concern." On this concern the achievements or failures and subsequent experiences of history throw light. But this light will not be sought unless a problem has arisen.

To prove this point let me use an illustration which has been used elsewhere. A group of church people wished to do what they could to make a coming disarmament conference a success. Therefore, they decided to study the problem of disarmament, going first of all into the study of the movement. It was a dry study, but the group through the experience of the present problem became vitally interested in it.

The teacher then has a double responsibility thrust upon her. She must be thoroughly familiar with her subject, and methods of teaching it. But this knowledge will be of no avail unless she knows the unit of study which will best suit the stage of development through which the pupil is going. She must understand and know her pupils.

A fascinating study for both teacher and pupil is thus opened up. One which will perhaps have a lasting effect on the child. G. A. Coe says of the study of history in Religious Education, that it serves to awaken a

religious experience in children through a contact with persons who have already had the same experiences which the children are passing through.¹

There are two dangers to be guarded against in the study of history which should be mentioned. The first danger is that the teacher will present her own interpretation of the facts without distinguishing the facts from her own interpretation. It seems to be almost impossible to present history without showing personal bias. Nevertheless, the teacher must put aside her own personal inclinations in the interest of presenting facts undistorted or belittled. The second danger is found in the "inspirational" use of history. This has already been mentioned. But it cannot be mentioned too often, for this tendency to idealize every historical character and incident is so strong that often flawless characters are created out of people whom we might consider brutal and coarse, but were living according to the customs of their time, thus elevating to a high position a God who instigates murders, etc. The method of presenting history only as the record of heroic exploits has passed and in its stead we now see that we must look at it accurately "and evaluate it in terms of modern idealism."

2 - The Place of Hebrew History in Religious Education as a contributive source to the development of the concepts of man and of God.

So much for the value of history in Religious Edu-

1- A Social Theory of Religious Education. G. A. Coe-
p. 113

cation. But a place of equal importance must be given Hebrew History as a contributive source to the development of the concepts of God and of man.

The study of the beginnings of Christianity involve much more than a study of the teachings of John the Baptist and Jesus. Before Christianity there is a period of hundreds of years through which there ran a story of human struggle and achievement of the Israelitish people. A story of their struggle to free themselves from the religions of other nations from whom they inherited common religious beliefs. As their history progresses the difference between their ethical spirit and that of other nations becomes apparent. Their God was a different God from that of other peoples. From a tribal God he becomes a God to all peoples, loving them and adopting them as His children. To Jeremiah as he went into exile he became a personal friend.

This changing concept of God resulted in a changing concept of man and his worth, these concepts culminating in the teachings of Jesus.

It is a mistake to place the teachings of the Old Testament on the same level as the New Testament, but a study of Old Testament concepts is necessary to a complete understanding of the teachings of Jesus and of the diversity of ideas among His followers which arose during His life time and after His death, and resulted in a clear cut statement of the Christian faith.

Chapter Two

Objectives for Religious Education in the Use of the Hexateuch

1- An Educational Objective

An educational objective is a statement of the results which are desirable for the individual to achieve through a period of education, this statement being cognizant of the fact that no individual is completely educated at any period of his life, but that education is a continuing process, the completion of one phase only serving to open up further avenues in the realm of education. So the results of education cannot be stated in terms of finished products. Rather "education should be considered in the light of what the compass is to the marine, an instrument by which activities may be directed toward the successful achievement of many specific goals."¹

In the words of John Dewey, it is obvious that such an objective calls for a program "based on the intrinsic activities and needs (including original instincts and acquired habits) of the given individual to be educated."²

2 - An Objective for Religious Education

Such an objective as stated above deals only with the individual and the desired results which would come through a process of education. The church recognizes the worth of the individual, and has endeavored to center

1- Objectives in Religious Education. Paul H. Vieth - p.20

2- Democracy and Education. John Dewey - p. 126

its objectives around the individual thus keeping in line with secular education. But she has realized that this is not enough, that back of all this there must be a motivating power which will cause him to rise above the achieving of every day morality for its own ends, and "achieve in his highest and best life, in fellowship with God, and in cooperation with and in service of his fellows, and to promote a civilization embodying ever more fully the ideals of Jesus".¹

3 - Objectives in the Use of the Hexateuch

Obviously this religious education objective is concerned with the teachings of Christ, and this is as it should be. But what of those Old Testament materials which Jesus placed such value on, and which influenced His teachings so greatly? What is to be our relation to them in religious education? If we cut them out entirely we have cut off a portion of the traditional life and teachings of the Hebrew peoples which make the life and teachings of Jesus clearer. No, the solution lies in the stating of a definite objective in the use of the Hexateuch which will give it its rightful place in the Church School curriculum.

Before stating this objective it would be of interest to note Jesus' use of Hexateuchal materials which show the value which He placed on them and which helped to place a proper perspective on the problems of the people.

1- What is Religious Education. A. J. William Myers- p.5

One instance is found in the question which the Pharisees put to Jesus on the problem of divorce (Mark 10:2-9). The Pharisees asked Him "Is it lawful for a man to put away his wife?" Jesus asks them, "What did Moses command you?" The reply is taken from Deut. 24:1-3 in which divorce is sanctioned. "Moses suffered to write a bill of divorcement and to put her away." Then Jesus, using an older and better law in Genesis, replies, "From the beginning of the creation, male and female made he them. For this cause shall a man leave his father and mother and shall cleave to his wife, and the two shall become one flesh: so that they are no more two, but one flesh." Then His final injunction expressed in this verse, "What God hath joined together, let not man put asunder."

Jesus made two uses of the Hexateuch in this discussion. He recognized that the law as stated in Deuteronomy was a concession to sin, therefore implying that not every word of it was perfect,¹ and second, he made use of a noble idea to lend concreteness to His own command.

The question as to which was the greatest commandment is another instance. This is found in Mark 12: 29-31. The Scribes came and asked Him "What commandment is the first of all?" Jesus in answering them makes use of two verses, Deut. 6:5 and Lev. 19:18. The first is, "Hear O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The second is this, "Thou shalt love thy

neighbor as thyself. There is none other commandment greater than these."

To the Scribe who had asked this question his neighbor must have meant a Jew. Jesus makes use of this ancient law to enforce His own teaching. The Scribe must have understood, though he answered Jesus discretely, for Jesus said to him, "Thou art not far from the Kingdom of God."

These two instances of Jesus' use of the Hexateuch are sufficient to show the value He placed on the material. There are others which it would be well worth the time spent to look them up.

Now as to an objective. Bearing in mind that the individual is a continually developing individual, and that the emergence of his best self is motivated or should be motivated by an experience of Christ, the objectives to be reached in the study of the Hexateuch should not only give the individual information on the material and a deeper appreciation of Biblical literature, but should open to the individual the Hexateuch as a source book out of which may be drawn a wealth of experiential material which will not only present the picture of a developing people, but will give the individual a perspective of life.

Chapter Three

A Study of Methods and Materials for
Age Groups

We come now to a study of available materials to be found in the Hexateuch, and methods by which such material may be taught. Something will be said about formal curricula. But the main objective of this chapter is to deal directly with material taken from the Hexateuch, and taking into consideration the characteristics of the different ages, show how such material may be adapted for use.

1- The Beginner - Ages; 4, 5, 61- Characteristics

(1) The physical being of the child is characterized by rapid physical growth and development. He is exceedingly active, responding almost spontaneously to motor reactions.

(2) Mentally the child is deeply imaginative. His memory is not at all reliable. There is a great increase in his vocabulary. He does not understand the use of symbolism. Statements and requests should be made in language which the child can understand. His attention is easily distracted if he is not interested in what he is doing. His curiosity is easily aroused.

(3) Socially the child is very much of an individualist, wanting the other children to play his way, or often preferring to play by himself. He tends to become sulky if his actions meet with disapproval. But he is also desirous of the approval, and if his attention is

drawn to the good behaviour of others he will become desirous of doing what they are doing.

(4) Religiously the child will believe in a God as a loving heavenly Father if this concept is presented to him in terms which he can understand. To him prayer is talking to God as one would talk to one's parents and is a perfectly natural thing.

2- Usable materials found in the Hexateuch

It should be understood at the start that one of the best ways to impart a truth to the child is through the use of the story. They are not able physically or mentally to sit through a talk on "how to be good". But the moment the teacher says "once upon a time," and continues with a story suited to the age of the group, she will have a hold upon the attention of the children.

The stories that children like to hear best of all are about other children with experiences like their own. Stories about children of other lands, telling something of their customs will also interest the child. Nature stories are eagerly listened to, and through the imparting of the wonders of nature to the child he will come to have a real reverence and love for it, and if presented rightly, for God as the Creator of it.

When it comes to the use of the Bible story Edna Dean Baker says "For leading the child to his God, however, there are no stories like the Bible stories. They are literally saturated with God and the consciousness of his presence. The wonder and faith of the child mind are in these Old Testament stories, the rudimentary

morals of a child race, and a simple, but beautiful imagery and intensity of feeling never excelled."¹

It should be obvious that there are some stories that are unfit for telling. These should be completely eliminated until the child has reached an age of discrimination. Some of these stories are morally unfit, and some, such as the story of the flood, belong to an older age when a comparison with the Babylonian story would make it more valuable.

The question may be raised at this point: what are we to teach the children regarding the truth of these stories? We who have given this material any thought at all recognize these stories as myths and legends handed down from father to son, and finally after hundreds of years written down in a form very different from that in which it was first given. But should the children be literal minded enough to question the veracity of the stories, would they understand an explanation like that?

The following suggestions have been made and are worth noting. (1) Children should realize that truth can come to them in other ways, instead of being limited to science and history, and the children should never be allowed to get the idea that truths conveyed through science or history are to be placed on a higher level than that conveyed through the medium of imagination. (2) It is thus made an easier thing to deal with unworthy thoughts

1- Kindergarten Method in the Church School. Edna Dean Baker - p. 161

of God, etc. (3) It prevents disrespect for truths presented by teachers. The children understand that these truths are the products of imagination.¹

The suggestion was also made by Muriel Streibert, that should the child ask for an explanation, the following could be given, "that just as the children had not yet learned to write, so long, long ago there were people who had not learned to write either, but they loved stories and wanted to listen to them," etc.

Then of course the stories must be adapted. No one would think of reading the Story of the Creation to the child, or even telling it in the form in which it is written. Dean Hodges gives a good suggestion as to how to start such a story. He would begin in this way: "This is the oldest story in the world. It began to be told when children began to ask questions, and that was very long ago." Such a beginning arouses the child's interest and as the story progresses, and the story teller mingles science with myth, the children will learn as well as be amused. The value of telling this story is that it connects God with the wonders of nature.

Again there is the story of the Baby Moses, which should be told very simply, bringing out the element of Mother-love. This could be better used with older children in a way that I shall explain later. But still it is usable here.

Joseph's Coat of Many Colors could be used to bring out the element of love between the father and son as

1- Youth and the Bible. Muriel Streibert - pp. 35, 37.

shown by the gift of the coat. The first part of the story only should be used.

3- Methods

The story telling method has been mentioned, but one more thing can be said about it. The story should be short to the point, and the interests of the children should be kept in mind.

(1) Pictures

Beautiful pictures are essential to the curriculum. These may be used by themselves, but they are very effectively used when connected with the story. The first requirement for a good picture is that "it pertains to the world which the child knows something about, and should illustrate action and embody emotions that the child can readily appreciate."¹

The characters of such pictures will be children whose experiences are the same as theirs, babies, mothers and fathers, wild animals, pets. Also, there is the question of good taste. Nothing should be shown the child that is crude or ugly.

A list of sources from which pictures may be gotten is to be found at the close of this thesis in the chapter devoted to reference books. Also books which will aid the teacher in her presentation of pictures. The teacher should bear in mind, of course, the fact that the material from these books must be adapted to the age group.

1- Art in Religious Education. Albert L. Bailly. p. 46

II - The Primary Child - age: 6,7,8

1 - Characteristics

(1) Physically the child is at an age when he is unable to sit quietly for any length of time, particularly if he is not interested in what is going on. This activity should not be suppressed, but should be used to aid in developing muscular coordination and character. It is also an age, when due to the slow growth of the heart in comparison with that of the body there is a tendency to easy fatigue. The child needs to be guarded from over-fatigue and unnecessary exposure to children's diseases.

(2) Mentally the child is developing the power to reason, and now he will distinguish between the real and the fanciful. The imagination is active, and the child loves to play "pretend." This, with the still immature power to reason accurately, often leads him into telling lies. This should not be dealt with severely, but there should be sympathetic teaching of the difference between the truth and the product of the imagination. This is not the period when the memory is the strongest, but the child's power to memorize can be developed to an extent during this period through the use of certain prayers, poems, etc. suitable to this age. The child's ability to imitate is very strong, and there is a great desire to imitate those persons whom they like.

(3) Socially, one writer says, "The child is rather distinctly unmoral during this period, though with growing conception of right and wrong. Lessons of obedience must still be learned through pain and pleasure in-

centives. With the widening social horizon there is an increase of sympathy, though the dominant spirit is still one of egoism."¹

(4) Religiously the child, unable to grasp an idea of God in the abstract forms a physical picture of him comparable to that of his parents. Likewise, he is unable to think of Jesus as the Son of God, but will readily understand when he is referred to as God's helper. The child, thinking of God in the same terms as he thinks of his father and mother, will thus talk naturally to God. The teacher should cultivate this naturalness of prayer.

2- The Story Interests of the child

A recent report of story interests of primary children show that animal tales, fairy stories, folklore, poetry, miscellaneous stories, and children's experiences are in the greatest demand.²

The rules for a good story are the same as for the beginners' department, but may be briefly reviewed here. It should not be long; five minutes is long enough. The beginning should be brief with an appeal to the senses, and should suggest that a good time is in store for the listeners. Then the succession of events should follow each other logically. The climax should satisfy the children's expectations, and the conclusion should be brief, but should show what right conduct is.

3 - Usable material to be found in the Hexateuch

Bearing in mind the characteristics of the primary child, his general needs and interests, and the objectives in using the Hexateuch in Religious Education, let us explore the possibilities for material in this age.

1- The Place of the Bible in the Church School Curriculum. R. C. Waddell.

"Primary" in the Church School: A Study of the Bible in the Primary Department of the Church School.

Because of the child's development over that of the preceding age there is a wider choice of Hexateuchal material that can be used. But in the selection of stories the same care must be given as with the beginners. Crudities must be eliminated, as well as contradictions, unless such contradictions can be explained as due to the inability of the people to write, and so the stories were handed down by word of mouth and this resulted in the story being told in different ways. Hence the contradictions. Some children of this age will not question the stories, but others will. It is better not to use the story at all if one has no knowledge of the growth of the narratives, etc. The story should never teach a lesson that it was not intended to teach, and the truth which it teaches should be suitable for Children.

(1) The Story of the Creation

Some authorities advocate the omitting of this story at this age as well as at that of the beginners, feeling that there is much more to the story than can be taught better say, at the Junior age. But if this story is used at all the same rule applies for telling it to the beginners as is given here. The thing to remember is that the Genesis stories should be told in such a way that the ideas which the children will get from them will be in line with the truth as it will be learned later.¹

As to which story is to be used: the first seems to be preferred because of the rhythmical form and constant

1- Youth and the Bible. Muriel Streibert - p. 28

repetition which pleases children. Also, in the second chapter is found the account of the creation of man which will not be understood by children under eight years of age. There are of course some instances where this story can be used, but two things ought to be remembered. One is, as I have already mentioned, that anything that is told in this story ought to be in line with the truth as it will be learned later, and the other is that the spiritual truth which is to be conveyed should occupy the central place, and facts kept incident. No the teacher using this story would not stress the making of a woman out of the rib which was taken from Adam, but would make the children realize that God is the creator of man and woman, and that this is just a way those people had in that day of telling a story who didn't know how to write of God's love for them.

(2) The Garden of Eden

This is also doubtful material, but it can be used. The beauties of nature and a loving heavenly Father should be stressed. It is well to leave out the story of the fall of man, for it is of no value to the child, and will only confuse him.

(3) The Abraham stories

Abraham the pioneer

Abraham and Lot

Abraham entertaining the angels

(4) Jacob's Dream

(5) Joseph stories

(6) Moses stories

The Baby Moses

Moses and the burning bush

Moses leading the Israelites out of

Egypt.

Stories of the Israelites in the
desert
Primitive life of the desert dwellers

I have listed story sources in Chapter 4.

4- Methods

The story telling method has been mentioned. It can be said here of this material that none other can convey truths to young and old alike as the story telling method can. But there are other methods which are also effective.

(1) Dramatics

This method can be used in the class as well as in the worship period, and while it is of course an exhibition of the children's work, yet it is a way of impressing on the minds of those taking parts as well as that of the audience, certain spiritual truths which the teacher wishes to impart. An additional value is to be found in the fact that the child learns his Bible through the acting out of usable materials found in it.

A word as to methods. The child should not be expected to learn parts, but should be asked to play that he is such and such a character. This, however, should come after the story is told in such a way that the action is clear. To make sure that the children understand, it is well to question them as to the characters, what they did, etc. In addition to the story the children should be encouraged to talk as naturally as possible. The play at first will be only the bare outline. But as the children gain in confidence the play can be made more elaborate. For a list of books containing Bible plays see chapter 4.

(2) Pictures

Again the same rules apply here as for beginners. See note on page 39 for source material. Pictures may be hung on the wall of the room, or may be used during a worship service, or during the class period. Lesson story pictures are valuable for stressing the truth.

(3) The Sand Table and other forms of hand-work

This is a valuable aid in work with primary children. It serves two purposes: to illustrate the lesson and provide a means of expression.¹ Sources listed in Chapter 4. The following stories may be used in sand-table work (1) The Garden of Eden. (2) The children of Israel traveling through the wilderness. (3) Story of the Baby Moses.

III - The Junior Child - Age:9,10,11.

1- Characteristics

(1) Physically this period is one which is characterized by boisterous activity. The child is often mischievous, doing the opposite from what you want him to do. Due to his interest in the real things of life he is actively interested in noise, tree climbing, roller skating, baseball, etc. He is also interested in doing different things, which accounts for his trying one experience after the other.

(2) Mentally the child is alert, and craves intellectual activity as well as the physical. He is intensely interested in reading, and this being the age for

1- Primary Method in the Church School. Alberta Lukres.

imparting truths as well as information, there is no better way to do this than to give the child good reading matter. The lives of heroes who do things will interest him most, because he likes to do things himself. From this study of the lives of heroes the ideas of right living will be more easily appreciated. But while they are mentally alert to the real things of life, yet they are deeply imaginative, worshipping those heroes whom they admire, and determining that one day they will be like them. It is to be noticed that this imagination is under better control than it is during the primary age.

(3) Socially the child is in the group, rather than by himself. This is the period of the "gang". Wrestling is essential, but the glamour of it is lost unless there are others to watch and applaud. It should be remembered, though, that in the earlier stages of the junior period there is still the tendency toward individualism.

(4) Religiously the child is at home. He likes religion. This is the period when he can be counted upon to come to Sunday School. This is because he is instinctively religious. This is the time to teach him the great religious truths, such as the Fatherhood of God through which he may find him a "companion in the moral struggle."¹

2- The Interests and Needs of the Junior

I have already said something of the interests of the child, but in order to properly relate Hexateuchal

1- Childhood and Character. Hartshorne - p. 113

material to his needs, it will be well to state them more concisely. He is interested in real things, and in different things. Activity is real and so while we may complain of their noisiness and roughness and the tendency to wriggle, we would do well to realize that this is a phase through which the child is passing, and realize also that it is the age when the child will accept truths if rightly presented. We must utilize this sometimes excessive energy in presenting material that will help him to adjust himself morally, socially and religiously to the world in which he is living.

This brings us to the question: what Hexateuchal material is suitable for the junior age? It should be obvious that it is the hero tales of the early Hebrews. We should make use of those heroes whose lives contain elements of adventure, exploring, of camp life in the desert, etc. The great truths which need to be expressed in these stories are bravery in the face of danger, as well as moral bravery, loyalty to a cause, obedience, and the power of friendship. But more than this, they need to learn that these men and women of whom they are hearing "lived in companionship with God, and their life experiences were continually being reconstructed in the light of a growing God consciousness and an increasingly clear ideal of conduct."¹

3- Usable Material found in the Hexateuch

Let me begin first with the stories that have great possibilities:

1- Junior Method in the Church School. Marie Cole Powell -

The Call of Abraham
 Abraham and Lot
 Abraham's rescue of Lot
 Abraham entertaining the angels
 Ishmael in the Wilderness
 Abraham's attempt to sacrifice Isaac
 Isaac and Rebecca stories
 Jacob and Esau stories
 The Joseph Cycle
 The Moses Cycle 1

These stories have positive content. Others found in the book of Joshua are usable in that they interest the children, but have little constructive value.

4- Methods

(1) Visual

This age is interesting to work with because more than one method can be used. This is true of course to a certain extent with the beginners and primaries. Juniors love pictures, and the use of pictures is one of the best methods of getting something across through the eye gate. Pictures showing the geographical background of Palestine may be used, and a trip to a museum will help fix in the mind of the child lesson facts as well as stimulate interest.

A list of source material is to be found in Chapter 4.

(2) Dramatics

Juniors love to dramatize stories. It is a well known fact that when one reads or acts a play his knowledge of the subject with which the play deals becomes greatly enriched, and the great truths which the

play contains become fixed in the child's mind. When it comes to acting out Bible stories it has been pointed out that children enter into the life experience of a highly religious people.¹

In the selection of stories for dramatizing great care should be taken in the selection of stories for this purpose as well as for the purpose of story telling. Only ethical actions should be starred.

(3) The Project Method

"A project is any undertaking which makes use of children's own purposes and which, therefore, calls into play the child's spontaneous efforts."²

The choice of a project of course depends on the material which is being studied. The Hexateuchal material lends itself very easily to the writing up of the material for other boys and girls, perhaps some who are in some far mission stations. Juniors love to write stories and will welcome this opportunity. The same care should be taken in the selection of these stories as is taken in the selection of stories for telling and dramatization purposes.

Such stories as Joseph and His Coat of Many Colors, and The Trial of Abraham's Faith may be used.

The value of this project lies in the fact that to write these stories they have to study them, and once they are studied and written they are fixed in the child's mind.

1- Dramatization of Bible Stories. Miller. Ch. 1
 2- Junior Method in the Church School. Marie Cole Powell.

5- Becoming acquainted with the literature of the Hexateuch

The junior child is at an age where he will appreciate some of the literary problems found in the Hexateuch. Juniors will understand that the Hexateuch as well as the whole of the Old Testament was written by different men which accounts for the many contradictions. This of course cannot be gone into very deeply.

The two accounts of the creation will interest the child. They may be compared with one another and with the Babylonian account.

The same may be done with the story of the flood. With both of these stories the scientific account may be profitably used. See Chapter 4 for reference material.

6- The Idea of God

We have seen in Part One of this thesis that the Hebrews had ideas of God which were entirely different from our own, and from what we want to teach the children. What are we to tell the children and yet keep their love for the Hexateuchal stories? In the earlier years, of course, stories will be omitted which raise this question. In the junior age a very simple explanation such as this can be given: "when you were little you thought of Santa Claus as a man with a big stomach, white hair and beard, who visited you once a year with toys; if you were good. Now you have learned that Santa is just a spirit of love. There was a time when the Hebrew people thought of God as a cruel, jealous, God. But that was before they knew of the kind of God that Jesus told us about. Jesus' God was the same God that the Hebrews believed in, but they didn't know it because they hadn't learned."

IV The Intermediate Period - Ages 12, 13, 14

1- Characteristics

(1) Physically the Intermediate age shows a period of accelerated growth. There are profound physical changes which result in physical transformation and emotional upheaval. The growth is uneven, with resulting awkwardness and lack of muscular coordination. The flow of vitality and available energy is also uneven. There is a marked growth of the Larynx, and an enlargement of the digestive system. There are years of tremendous strain, and the heart increases in its power and capacity so as to meet this strain. These years are not the years for competitive forms of athletics which call for great endurance.

(2) Mentally "the life of the early adolescent reflects the significant physical changes which he experiences."¹ There is a greater range of activity which increases as the years pass. There is a constant reaching out for new knowledge and a corresponding growing ability to master it. But this mental growth is uneven, resulting in instability and excitability as the child experiences new desires, feelings, etc. But while this growth is uneven certain phases of the mental life increase in efficiency. The memory is strengthened and the reasoning power develops.

(3) Socially the child is interested in the larger world about him with its organized relationships.

1- Intermediate Method in the Church School. Frank M. McKibben - p. 47

The child will become interested in social problems and ideals. But also at this period there is the tendency to recede within ones self. The child becomes opinionated. There is an aversion to the opposite sex. This age is interested in clubs. There is the desire to "belong."

(4) Religiously the child will feel along with this new freedom which he is experiencing, a desire for a source of help in controlling conduct. This makes the child peculiarly responsive to the appeal of the divine.

2- The interests and needs of the Intermediates

As in the junior age, the Intermediate is interested in the Heroes of the Hexateuch. Care should be taken to hold the ideals of the Intermediate to the highest. The Intermediate is also interested in travel, exploration, biography, science, wars, etc. Much of this material will be found in the Hexateuch.

3- Usable Material found in the Hexateuch

This material should be centered around the needs and the interests of the Intermediate, and may include material used with the juniors as regards stories, etc. But the Intermediate is ready for a more difficult study of the Hexateuch. The Intermediate will be interested in the ideas of God and the religious growth of a primitive people.

V- The Senior Period, Ages: 15,16,17.

1- Characteristics

(1) Physically the individual continues to grow, but the growth is more even, and there is great

muscular control.

(2) Mentally there is a marked increase in the mental powers. The interests of the individual broaden and include religion, science, political situations, etc.

(3) Socially there is the making of friendships with the attendant romantic complexes which include sex attractions as well as the ideals of youth. Attention is given to abilities with a view to choosing a vocation. There is an interest in the welfare of others with the ever-increasing desire to do something for others.

(4) Religiously there is a feeling of awe, wonder and reverence for holy things. Under understanding and competent leadership Jesus becomes the ideal personality. Religion becomes, during this period, a personal thing. This is the period when boys and girls are most apt to join the church.

2- Interests and needs

The young folks of this period enjoy athletics in general. They are interested in stories which tell of great men and women, as well as stories of physical and moral courage. They are interested in problems of social and racial adjustment, also problems of personal conduct.

3- Usable material in the Hexateuch

While the interest may be primarily in the gospels, yet these young people will be interested in the literature of the Hexateuch. The early poetry approached from the standpoint of literature will interest them. Early Hebrew poetry will include the following:

Song of Lamech - Gen. 4:23
 Noah's Blessing - Gen. 9:25-27
 Isaac's Blessing - Gen. 27:27-29

Jacob's Blessing - Gen. 49:2-27
 The Oracle of Balaam- Num. 23:7-10, 18-24;
 24:3-9, 15-19
 The Song of the Well - Num. 21:17-18
 Song commemorating the Conquest of Canaan -
 Num. 21:27-30
 Song of Miriam - Ex. 15¹

A modern interpretation of the Hexateuch will interest them. But it must have the same thorough scientific treatment which is given science subjects in the public schools.

Old Testament stories will interest them if accompanied with discussion concerning social and religious development.

For character building, while the Hexateuchal stories may be used, the historical method should function. The experience of the class may be the starting point, and a proper perspective on the problem may be gotten by looking back into the past to see what was the experience of other peoples and their solution to the problem. Emphasis should not be put on physical courage, but on ideal heroism².

4- Methods of Teaching

(1) Discussion

This is a popular method and one growing in usage. It can be used either in the class, or in the evening forum. There is a way of conducting a discussion. Let us suppose that the problem to be discussed is "What about divorce?"

1- Types of Literature in the Old Testament. E. C. Baldwin
 pp. 53-54.

2- The Bible in the Curriculum

The problem must be defined in such a way that the entire group will know that it is a matter of practical concern. Depending on the personnel of the group, instances may be cited. Allow ample time for discussion, but always keep control. Don't hurry. If two or three sessions are needed allow for it. Then consider ways of dealing with the problem. Talk about adequate religious teaching at home or the lack of it. There could be a discussion of marriage vows. Perhaps a solution would lie in freeing the divorce courts from politics. At this point the leader might call attention to the historical problem as found in the Hexateuch. What were the marriage customs of that day? What were the laws concerning divorce? What was the ancient law referred to by Jesus in His discussion on divorce and what higher law did He call to the attention of the people?

(2) Visual

The young folks will enjoy a trip to a museum, library, or motion pictures on the customs, etc. of the people during Hexateuchal times.

VI The Young People: 18-24

1- Characteristics

(1) Physically the individual has as a rule attained his full growth, though the process of filling in and rounding out is continuing. This age exhibits great endurance. But with all this endurance with its attending strength there is great poise.

(2) Mentally this is a period of doubting, enthusiasms, the forming of ideals. But it is also a

period of narrowness. Often there is the desire to reform. Then, too, it is a period when there is a development of the deeper values of life. Marriage often takes place during this period.

(3) Socially the individual belongs to a "set". There is a constant demand for social activities which will allow the individual to be with others.

(4) Religiously there is a willingness to serve with a corresponding religious fervor. Young people form at this period a philosophy of life. In many cases there is at this period a very vital religious experience.

2- Usable Hexateuchal material

This age group will be interested in the Hexateuch as a whole. It may be studied as literature, or there may be a study of the development of Hebrew Religion and the idea of God. A study comparing the life of that time socially, etc. with our life today would be of interest.

VII- The Adult Period - Age 25 -

1- Characteristics

When the individual comes to the age of twenty-one the law considers him an adult, ready to assume full responsibility of citizenship. People at this age consider themselves adults, having reached their limit in growth, and because, as is the case with many, they have finished college or high school and have gone to work, except the few women who have married.

It has been assumed in the past that once an adult the power to learn is past and as if to emphasize this fact, the public school system has been and still is to a

large degree to meet the needs of youth only. The church also pursues a similar course, and even today it is organized to meet the needs of youth only. After twenty-one the mental and religious growth of the individual was supposed to have reached its full maturity, and the church ceased to feel any responsibility for further development on his part.

But modern educators know that the individual at the age of twenty-one is not in the truest sense an adult. When one graduates from college there is a period of adjustment which one must go through. He must find himself. His education in a sense still goes on. So the age of youth has been advanced to twenty-five and the individual until he reaches that age belongs to the Young People.

But even after twenty-five the individual continues to grow. The characteristics of this period fall into four periods of life. From 25 - 40 years is the period when constructive readjustment may be carried on. This is the period when the individual is most apt to continue to learn. From 40 to 60 years, or the middle life, is a period when people tend to become disappointed, when destructive forces are at work. But this is also a period which tends to be the most productive, when the mental powers of the individual are at their best. One of the most important contributions which the Church makes is made to people during this period in changing negative attitudes, and giving courage and inspiration. The period of elderly life - 60-75 years - is the period when there tends to be a weakening of the bodily powers. But this

is also a period when high positions are held. Also, great scientific discoveries have been made during this period. From 75 on is the period of elderly life in which is the tendency toward retrospection and contemplation.

Physically the adult has attained full growth, with none of the physiological disturbances of youth.

Mentally the adult has also matured in that his judgment is sound and dependable, and reason is theoretically and in many cases the dominant characteristic.

Socially, and this may not always be true, the social outlook tends not to be as broad as it might be, due to the interest in the home, yet there is a marked interest in the welfare of the community, and the willingness to serve.

Needs of the Age

It will be seen from this very brief study of the characteristics of the age that the needs of this period are many and must be met if the individual is to rise above the destructive forces which are at work. Due to the earlier Biblical teaching which they have received and which their children know very little about, and the present day conflict between science and religion, their views of the Bible and religion are seriously disturbed. This with the present social and economic unrest which is prevalent, cause alarm and forebodings. It is at this point that adequate Bible teaching and particularly Hexa-

teuchal material will serve to challenge the best interests of the adult.

Usable Hexateuchal materials

Because of his experience and full attainment of mental development, the adult will be able to and will enjoy delving into the literature of the Hexateuch, studying the characteristics of the different authors, religious beliefs of the Hebrew people and the evidences of primitive religion found in the Hexateuch. Also, he will enjoy using the Hexateuch as a source book in his study of present day problems.

The Literature of the Hexateuch

For a list of Hebrew poetry see material listed in Senior High curriculum, Chapter 4.

Before studying the folklore, myth and legend of the Hexateuch, the terms should be defined. "Folklore is the great body of primitive traditions, beliefs and customs of a race, including its myths and legends." "A myth is purely the work of the imagination, with no basis of fact whatever." "A legend, on the contrary, may and usually does have a basis of fact, but amplifies, abridges, or modifies that factual basis at pleasure."¹ The adult will also be interested in the scientific account of creation.

Myths that will interest:

The creation myth
The story of the fall
The creation of a helpmeet for Adam

Legends:

Jacob wrestling with the angel
The flood.

The documentary theory

This has been dealt with to an extent in the first part of this thesis. See Bibliography for source material. Not all adults will enjoy this study. It should be limited to those genuinely interested in the technical side. The instructor should bear in mind that no injunction to right living is to be gotten from such a story.

Chapter Four

Teachers' Aids - Bibles- Reference Books

Teachers' Aids

- Bade, W.F. The Old Testament in the Light of Today
- Baldwin, E.C. Types of Literature in the Old Testament.
Thomas Nelson & Sons
New York
1929
- Blaikie, W.G. A Manual of Bible History
Thomas Nelson & Sons
New York
- Fleg, E. Why I am a Jew
Block Publishing Company
New York
1929
- Fosdick, H. E. A Pilgrimage to Palestine
The Macmillan Company
New York
1927
- Fosdick, H. E. The Modern Use of the Bible
The Macmillan Company
New York
- Idelrohn, A. Z. The Ceremonies of Judaism
National Federation of Temple Brotherhoods
Cincinnati
1930
- Levinger, Elma E. Jewish Festivals in the Religious School.
The Union of American Hebrew Congregations
Cincinnati
1923
- Mathews, Basil. The Jew and the World Ferment
Friendship Press
New York
1935
- May, W. J. Bible Stories and How to Tell Them
Cokesbury Press
Nashville, Tenn.
1930

Porter, G. S. Birds of the Bible
The Abingdon Press
New York
1909

Sharp, D. L. Romances from the Old Testament
The Abingdon Press
New York
1932

Van Dyke, Henry. Out-of-Doors in the Holy Land
Charles Scribner's Sons
New York
1927

Wallis, L. God and the Social Process - a study
in Hebrew History
The University of Chicago Press
Chicago
1935

Wilde, L. H. Geographic Influences in Old Testa-
ment Masterpieces
Ginn & Company
New York
1915

Willetts, H. L. The Bible Through the Centuries
Willetts, Clark & Colby
Chicago and New York
1929

Bibles

The Children's Bible.
H. A. Sherman and C. F. Kent.
Charles Scribners Sons, New York, 1902

This Bible is of value in teaching the Bible to children, for while the text is that of the Bible itself, selections have been taken and put into simple language so that the child has no difficulty in understanding the material. The choice of the contents of this Bible are based on the foundations on which the religious life of the child must be built. It includes stories and songs which children love. It is the intent of the authors that the child, after reading this Bible

may feel eager to delve into the Bible as a whole.

The Graphic Bible

Lewis Browne.

The Macmillan Company, New York, 1928

This Bible is an attempt to make Bible stories vivid and actual. Maps make the stories of real interest, and the material chosen to make up this Bible is such that the child will easily understand it. The language is simple and suited to the child mind.

The Short Bible.

E. J. Goodspeed and J. M. P. Smith

University of Chicago Press, Chicago, 1933

This Bible is not meant as a substitute to the Bible, but as an introduction to it. In the words of the authors "It seeks to present those parts of it which everyone ought to know, from a literary, historical or religious point of view."

The books are presented in chronological order, each one preceded by a brief statement of its origin and purpose.

The King James and

American Revised Version

With the use of these Bibles the interest which we would have our children acquire in the Bible is dying out. They do not understand the language, or the customs which the narrative portray. The adult, too, has trouble in understanding it. For church use they are appropriate and yet in some cases it would be better, as some have found, to use a modern translation.

The Moffatt Translation

Even in this there are language difficulties which the child would not understand.

Reference Books

For the Beginner

Pictures - Sources

Copley Prints - Pierce Bldg., Boston, Mass.

Perry Picture Company - Malden, Mass

Wilde Picture Company - 120 Boylston St., Boston Mass.

Visual Aids

Baily, A.E. The Use of Art in Religious Education, Chapter 4.
The Abingdon Press, 1922

Bonsall, E. H. Famous Bible Pictures and Stories they Tell
The Union Press, Philadelphia, 1928

Bryant, L.M. The Children's Book of Religious Pictures.
The Century Company, New York, 1930

Hurl, E. M. The Bible in Art
L. C. Page & Company, Boston, 1905
How to Show Pictures to Children
Houghton Mifflin, San Francisco, 1914

Bible Stories

Entwistle, Mary. Isaac of the Tents
Baby Moses
Thomas Nelson & Sons, 1935

For the Primary Child

Visual Aids

See list of aids in Beginners' section

Bible Stories

Danielson, F. W. Bible Story Book
The Pilgrim Press, 1924

Prouty, C. B. Stories Jesus Heard and Stories
Jesus Told.
W. A. Wilde Company, Boston, 1929

Winter, M. The Illustrated Bible Story Book
Rand McNally & Co., 1923

Studies in Customs

Lobingier, E. M. Hebrew Home Life (Teacher's
Manual)
University of Chicago Press

Curriculum

Baha, C.B. and E.D. The Bible in Graded Study
The Abingdon Press, New York, 1921

Dramatics

Benton, Rita. Bible Plays
Shorter Bible Plays
The Bible Play Workshop
The Abingdon Press, 1922

Miller, E.E. Dramatization of Bible Stories

Handwork

Beckwith, M. H. Story Telling with the Scissors

Faris, L. E. The Sand Table

Wilson, D. F. Primary Industrial Arts
The Manual Arts Press, Peoria, Ill,
1926

For the JuniorVisual Aids

See Beginners' section

Bible Stories

Browne, L. The Graphic Bible
The Macmillan Co., New York, 1928

Sherman & Kent. The Children's Bible
Charles Scribners Sons, New York, 1922

The Customs of the Country

Sunderland. The Bible and the BibleCountry
Beacon Press, Boston

Curriculum

Chamberlin, G. L. An Introduction to the Bible
for Teachers of Children (Constructive
Studies)
University of Chicago Press, Chicago,
1926

Cobb, C. S. God's Wonder World
The Beacon Press, Boston, Mass., 1918

The History of Mankind

Ellis, E. F. The Life and Religion of the Early
Hebrews.
The Beacon Press, 1935

Fisher, H. C. Knapp. Outline of World History
for Boys and Girls
E. P. Dutton

Hillyer. A Child's History of the World
The Century Company

Van Loon, H. The Story of Mankind
The Century Company

For the Intermediate

Curriculum

From Desert to Temple (Teachers' Edition)
Whitman Beacon course

The Geography of Bible Lands. Rena L. Crosley

Hebrew Life and Times. Marion O. Hawthorn (Tea-
chers' edition)

Heroes of the Faith. Herbert Wright Gates.
(Teachers' Edition)

Heroes of Israel. T.G. Soares (Teachers' Edi-
tion) Constructive Studies

The History of Mankind

See section for Juniors

The Beginnings of Religion

The Council of the Gods. Ruth Harshaw
Thos. S. Rockwell Co.

About the Bible

Brown, C. S. The Scriptures in Cross-word
Puzzles.
W. A. Wilde Co., Boston

Davis, S. K. The Bible Cross-word Puzzle Book

Patterson, H.L.H. How to Understand Your Bible
Better.
W. A. Wilde, Boston, 1934

Smyth, J. P. How We Got our Bible
James Pott & Co., New York, 1928

Smyth, J. P. What a Child Ought to Know about
the Bible
James Pott & Co., 1922

Stevenson, H. R. What a Child Ought to Know
About the Bible

Wells, Amos R. Know Your Bible

For the Senior

Curriculum

From Desert to Temple - Whitman Beacon Course

The Third and Fourth Generation. E. R. Downing
(Constructive Studies)
The University of Chicago Press,
Chicago, 1918

The Bible - Story and Content. Calvin Weiss
Laufer.
The Abingdon Press, 1924

The Story of our Bible. Harold B. Hunting.
(Teachers' Manual) (Completely graded)
Charles Scribners Sons, New York

Customs

Hebrew Life and Times. Hunting
Abingdon Press

About the Bible

New Appreciation of the Bible. Willard C. Sellech

The Bible in the Making. J. Palmer Smythe
James Pott & Co., 1928

Types of Literature in the Old Testament, E.C. Baldwin.
Thomas Nelson & Sons, New York, 1929

Unravelling the Book of Books. E. D. Trattner
Charles Scribners Sons, New York,
1929

The World in the Making

See section in Intermediate Department

For the Young PeopleAbout our Bible

See section in Senior Department

The Beginnings of Religion

Faiths of Mankind, E. D. Soper
Association Press

The History of Mankind

See Section in Intermediate

For the AdultAbout our Bible

See section in Senior Department

The Beginnings of Religion

How the Great Religions Began. Joseph Gaer
Robert McBride Co.

The History of Mankind

The Jew Through the Centuries. L. H. Willett
Willett, Clark & Co.

The March of Civilization. Jesse Wrench
Scribners Sons.

CONCLUSION

This thesis in its entirety does not pretend to be the last work in finding a place for the Hexateuch in Religious Education. It is, in reality, only an appetizer, an effort on my part to stimulate my own thinking and that of my readers along certain lines. This, and the fact that a thesis of this length cannot hope to cover a subject such as this, should explain the absence of many important phases of the question.

It should be noted that the bibliography is limited. There is no one book which devotes itself entirely to the question. Neither is there any textbook for teacher and pupil on Hexateuchal material. But here and there is to be found a story from the Hexateuch which may be used, and in such a book as Muriel Streibert's "Youth and the Bible" valuable data may be found on ways of presenting the material to children.

One of the greatest difficulties is found in the fact that at the present moment there is no Bible suited to a given age. The King James version, as well as the American Revised, is above the heads of the children. The shorter Bibles are good for a certain age, but not for children. It is the dream of educators that in the future there will be graded Bibles, but it will be a long time before these become a reality.

In conclusion, I would like to suggest that we prove to ourselves the possibilities of using the Hexateuch in Religious Education by experimenting with the age group with which we are teaching, noting the interest of the pupils, their likes and dislikes, etc.

A place must be found for the Hexateuch in Religious Education, else the Bible will become a relic of the ages, and the greatest literature as well as the greatest source book will become unknown. It is only as we ourselves endeavor to give it a place in our Church School curriculum that we will be able to make it the best seller to youth.

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- Baker, Edna Dean. Kindergarten Method in the Church School
The Abingdon Press
1925
- Baldwin, E. C. Types of Literature
- Bethany Graded Lessons - Quarterly for Teacher
Story of the Hebrew People
- Bible Stories and How to Tell Them
Cokesbury Press
Nashville, Tenn.
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Charles Scribners Sons
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Charles Scribners Sons
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1929
- Dewey, John Democracy and Education
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- Gilbert, George Holly. Jesus and His Bible
The Macmillan Company
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content of Church Readers
- Hartshorne. Childhood and Character
Pilgrim Press
- Hayward and Burkhard. Young People's Method in the
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- Kibben, Frank M. Intermediate Method in the Church
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Curriculum
- Wilson, H.B. and G.M. The Motivation of School Work

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